

UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXIII.]

CHICAGO, AUGUST 10, 1889.

[NUMBER 23.]

UNITY.

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UNITY PUBLISHING COMMITTEE: Gannett, Hosmer, Jones, Learned.

CHARLES H. KERR & CO. PUBLISHERS, 175 DEARBORN STREET, CHICAGO.

Weekly: \$1.00 per year.—\$5.00 copy 5 cents.

Advertising, 8 cents per line; reading notices, 16 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

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Editorial.

THE *Union Signal* reports the Japanese Temperance Society of Hawaii, fifteen months old, numbering 1,700 out of 8,000 residents.

MARK PATTISON of Oxford said that his keenest recollection was "the hidebound and contracted intellect with which he entered life."

BISHOP SAMUEL FALLOWS, of the Reformed Episcopal Church, speaks "right out in meeting" his independent convictions. He believes in women everywhere. Then why not invite them to his Reformed Church pulpit?

THE *Union Signal* gives latest news of Ramabai's school, Sharada Sadnu, where there are now nine pupils and one native teacher. Ramabai lately lectured before a conference at Poona, on "America and American Women." The first time a woman had ever addressed such a body.

THE *Advance* reports a suggestion for the concerted agreement of ministers of all denominations to preach Thanksgiving Day on Civil Service Reform. Our unique American holiday may prove the fitting hour for simultaneous and serious national consideration of a peculiar American need.

THAT is all too well-founded a plea which "A Summer Worker" makes in the *Christian Register*, of July 25th. "Not one of the three Unitarian churches in the city (New York), is open; their doors are shut from the

beginning of July to the middle of September. No other denomination shuts all its doors. Are our Unitarian pastors wise in leaving their flocks so uncared for? Is it right to treat us so?" Another query might be: "Is it fair to the public? Is it fulfilling the duty of the church to the community in which it is located?"

MISS KATE DREXEL, of Philadelphia, has decided to build a school for the exclusive use of the colored race. She donates \$25,000 and the salaries for a pastor and teachers. Less than fifty years ago Prudence Crandall, in love and sympathy for the colored race, gave her life to serve them under the opprobrium of townspeople, county and state legislature. But to-day the world applauds the Connecticut heroine as freely as ever it may the munificent act of Miss Drexel.

A TWENTIETH CENTURY correspondent writes in opposition to Mr. Pentecost's belief that "all human nature needs is to be placed under favorable conditions": "I take the ground that human conditions are the resultants of human nature; that humanity has always made its own conditions, and always will. I should have no faith in any advance if I believed the people were the slaves of conditions they did not make." This is a timely word of offset to the too frequent cry of social reformers that environment alone makes the man. Right the outward, they say, and you regenerate the inward. While this only half states the question how to make man whole, and sound, and happy, yet it places the emphasis where we must deeply recognize it in the present hour, although always declaring that the birth of brain and soul and happiness in man lies largely within his own reach, and that in a very deep sense human conditions are the result of human nature.

A YOUNG man in Harvard college, who has been studying civics and political economy, suggests that while "Corporal" Tanner is so actively and generously reducing the surplus by increasing and multiplying the soldiers' pensions, it might be well to consider the case of all married couples who have reached their 25th anniversary. Ought they not to be pensioned as well as congratulated, that after the battle of a quarter of a century, they have won an honorable peace; that they have escaped the contingency of a divorce suit,—neither trying to deprive the other of the custody of the children? If at first sight this would seem to work an injustice to the lawyers, would it not be more than balanced by the benefit to the community at large? We commend the matter to the attention of the Pension Bureau, and the legislatures, in the interest of silver weddings and domestic peace!

ALL true hearts will welcome and further the efforts to remove the present poverty and need in society, and improve the condition of men. But Mr. Bellamy's picture of the society of 2,000 A. D. has raised the question in many minds, whether such perfection is desirable in this world, or in any other. The absence of evil in this picture, and of the inspiring and strengthening strife with it, makes one feel that such a paradise would be dull and rather deadening. Indeed the various communistic movements which have come nearest to such a perfected state, and have abolished poverty and need and crime within their limits,

have been so unattractive that they have not been able to make their members stay and enjoy the bountiful blessings thus obtained. The Shakers, for instance, with great wealth and without need of police or lawyers, decrease in numbers; and an elder told Mr. Hinds that in fifty years he had seen young people enough adopted to make a line half a mile long, but all had gone. So with other communities, whatever their plenty and peace, people still prefer the world outside with all its want and wickedness. Physical evils are not the only ones in life, or the worst ones. Indeed, physical evils have heretofore been quite a blessing in developing human nature and society. The fear of famine has brought farming, and need has been the origin of the arts. Need has developed not only the arts, but ingenuity, strength, bravery, patience and all the moral virtues. It has also brought sympathy and love; and what has done more than suffering to make men help each other and bind them in benevolence and brotherhood? Evils keep us alive and growing, and a society without them would stifle our energies and freeze our hearts. Even heaven, if so perfect a place as preachers picture, would put us all asleep in mind and soul, and soon make an end of us. Still society is yet so far from heavenly perfection, and preserves so many inequalities and evils, that it ought to be grateful for books like Mr. Bellamy's for several centuries to come.

A CONTRIBUTOR to the *Twentieth Century* writes: "The moment a man zealously believes a creed, it freezes his heart into a lump of ice towards all other creeds, and narrows his sympathies with all other associations that do not pull with it. But what you call your religion is only a compendium of the system of natural morality which has always been in the world, and well understood by all people. I indorse it with all my heart. If the organization called the church had from the beginning preached and illustrated this system instead of the irreconcilable dogmas of religion, the whole history of the world and the condition of human society would be the very opposite of what they are. Under the benign influence of such teaching the earth, centuries ago, would have become a paradise of intelligent and happy people." This paradise the church has indeed pitifully failed to create—but it is the goal towards which it has striven from the beginning, because the "benign influence" of pure and natural morality is what the church has ever meant to spread.

MR. GILMAN's new book, while aiming to be a history rather than an argument, is still a telling argument for Profit-sharing. The advantages of this system naturally sum themselves in the reader's mind under three heads. *First*, it is of great benefit to the laborers. It adds much to their income; sometimes helps them in still wiser ways, as by Mutual Aid societies which provide for them when old or sick or disabled; and besides this material help is the moral one, in stimulating them to more industry and economy. *Second*, the system is no loss, but often much gain to the employers, making the men produce more and better and waste less. Many amusing stories are told by Mr. Gilman of the workman's economy in such establishments; such as burning one light instead of two, using envelopes twice over, being careful not to break

lithographic stones; and an officer of the Paris & Orleans railway, which shared its profits among thousands of workmen for twenty years, said it made them even handle baggage more carefully—a result quite millennial. In many cases the experiment has been abandoned, sometimes from change of proprietors, sometimes from shiftless workmen or socialistic interference; but in far more cases it has succeeded, and the 56 firms that keep it after a trial of over 15 years, and the many that keep it after a trial of over 30 years, show that it generally works no loss to the proprietors. *Third*, Profit-sharing promotes peace and prosperity to society at large. It does away with the fatal antagonism between employer and employee, and gives to both a common interest. Under it strikes hardly ever occur; and in view of the fact that the strikes from 1881 to 1886, in this country alone, are estimated to have cost eighty million dollars, we see how much it would bless in this way. Of course, neither Profit-sharing nor any one remedy can be prescribed as a panacea for labor troubles. A Chicago paper once, after enumerating the various conflicting causes assigned for a financial panic, said it was more probably due to original sin. Doubtless that selfishness which our serious ancestors saw fit to call "original sin" is the fundamental cause of labor troubles, and will not be removed in our day; but Profit-sharing, by uniting conflicting classes in a common interest, at least points toward the way in which such questions are to be solved.

MAN MORE AND BETTER THAN CIRCUMSTANCES.

Unless we are mistaken, the decade which is closing will be known hereafter as the decade of discontent. There has been a social unrest which in extent has been unknown to our national experience. Large numbers of the common people have been roused to a realization of the fact that they are not as well off in this world's goods as others are, as they wish to be, as they ought to be. The result has been not only an upheaval and agitation of the social forces, a resistance of social customs, but a revival and multiplication of Utopian schemes for the cure of our inequalities.

And out of these throes and their proposed remedies, no one can doubt a permanent good is to be got. Only it will probably not be the good that was chiefly expected.

One of the first things learned from this experience, for those able to derive the lesson, will be the utter inadequacy of any and all the schemes urged for the righting of the evils of society. Even now each distrusts all the others. This inadequacy will be clear enough when the causes of those evils are seen. Nearly all the reforms that have been pressed have gone on the ground that the trouble was in some defect of human environment, and their appeal has been to the selfish motives of those improperly environed. Both the ground and the appeal, emphasized as they have been, imply a fallacy so fatal that both must be abandoned before any progress toward ideality can be made.

In the first place you can not redeem men by environment—either alone or chiefly. Over and over again history and every-day experience teaches that from the best circumstances men and states fall into degradation and ruin, while from humble, barbarous, and bad circumstances, with proper ideals, they

emerge to triumphant greatness and success. So, no reforms which appeal to the selfishness and greed of the classes they are to benefit, will ever succeed in reorganizing society. The appeal to selfishness, envy and jealousy only makes them more grasping, unhappy and lawless. The spirit of tyranny, of hatred, of revenge is thus developed; not the sense of justice or of public spirit or of brotherhood.

To many it may seem strange to affirm it, but by far the greatest amount of misery in the world to-day is the direct result and penalty of the pure selfishness of those who suffer. It is the fruit of idleness, insubordination, or indulgence. It has come from the attempt to do no more or a little less than their part, or to get all or more than their share in the dealings of life.

We hear much said about the spirit of Christianity in connection with the new ways of curing poverty and inequality. But Jesus did not address himself to remedying the lot of men, it was their *life* with which he was concerned. Of all reformers he made the least of the outward circumstances, most of the inward motive. It was as if he said, "If the lot is good, be thankful. Keep your contracts, but use it for the benefit of others. If the lot is bad, still be thankful. Do not vex others with it; bear it patiently; keep the peace; the lesson of endurance will not be lost. Take no thought for the morrow. What you are is more than what you have. The life is more than meat or houses or lands. Above all is the pure heart beholding or possessing the Kingdom of God."

There is reason to believe that we are passing into a period when a marked improvement in all that makes a people great is within our reach. If it shall be found that the turbulence and restlessness of the past few years are not most conducive to posterity, if it shall appear that selfishness warring against selfishness does not most rapidly advance the welfare of the community, but that the greatest good to all results from the greatest service of each, then we shall indeed enter upon an era, worthy to be remembered. More wealth, more leisure, and more of the comforts of existence are desirable; but vastly more to a man is that which goes beyond and deeper than his lot, which enters into his life, which purifies the motive from selfishness and prejudice, which opens the heart to kindness, and the mind to knowledge and truth. L.

"IN THE HOUSE OF THE LORD FOREVER."

Watch the bird foraging to build its nest. It brings a twig from here, a wisp of hay from there, a tuft of soft moss, the tangle of string which the schoolboy dropped, the hair that the old horse rubbed off on the pasture-bars, and, taking possession of a crook in a bough, a hole in the wall, or some other tiny niche in the big world, it sings to its mate that this is their tree-bough or their hole, and they weave and mould their findings into a cosy bowl to hold their little ones. Man is but a larger bird, borrowing more of the world-material to make his bigger bowl a little cosier. From a fellow mortal he buys a lot or a farm instead of a tree-bough; fences it in, calls it *his*, as if he owned it through to China; puts a mortgage on it, because it is bigger and finer than he can pay for; then builds four walls with a top to box in some of the blowing wind; screws on this box his door-plate and insurance sign; divides it inside into cells; lines these cells with paper and carpets instead of moss and horse hair, and proceeds to fill his pretty box of cells with decorations and conveniences. That is his "home." "See what my hands have built," he says. But if we do look with eyes that *do* see, what we see is this: that all that he calls his handiwork is like the bird's work,—first, a foraging on Nature for material, and then a rearranging, re-combining, of things that were never "made with hands."

For consider: The first thing we do is to dig a hole in the planet as a socket to hold the house firm—"our cellar," we call it. That is taking a liberty with nature to begin with, as *we* only make the hole, *she* the room for the hole. Then the cellar-walls,—do we make them? We quarry the stone, drag it out, chip it square, lay it in mortar beds. But the stone was laid in the quarry for us atom by atom, crystal by crystal, ages before the first man trod the earth. A bit of pavement from Pompeii, a fragment from the pyramids, is prized because man's touch was on it two thousand or twice two thousand years ago; but each pebble in the chinks of the cellar-walls beneath us holds hundreds of thousands of years locked up in it, since first the ancient oceans sifted it and the inner-earth fires baked it and the thickening continents began to squeeze it into rock. When we *think*, not much of our cellar seems really "made with hands."

Then over these foundations we lay the house-sills and raise the frame. But who *made* the timber in the joist, who *made* the clapboards and the shingles on the roof? Men hewed and sawed and split; the great mills with their iron claws and iron teeth are wonders of human skill; but what hands took the sunshine and the rain and a pine cone a hundred years ago in a wild forest of Michigan, and with winter storms and spring freshenings, and long summer shinings built up the countless cells and fibres into the great green tree, that waited on the hill side till the axeman came? When we think, our sills and shingles were hardly "made with hands."

And thus we might consider each and everything about our house, the iron in the nail, the wool in the carpet, the glass in the window, the paint on the door, the hair in the easy chair, and trace all back by no long route to builders who build not by hand. We are proud of our nineteenth century mansion; but if we use the very latest improvements, and the most artificial,—make the outer walls of machine-pressed stone, for inner walls buy fibrous slabs instead of slats and mortar, iron-rib it through and through in place of floor beams, fire-proof the floors with iron netting and plaster, warm it by steam from boilers two miles away down town, light it with electricity, *tune* it by reverberating telephones with music played in a distant capital, dine in it—as to-day we can—on fresh fish from the gulf of the St. Lawrence, fresh beef from Montana, fresh pears from California—still, what are we doing but coaxing a little more of the world-material from Mother Nature than the forefathers had learnt how to coax from her when furnishing their plain log huts? Foraging on Nature like the birds, and rearranging the plunder, that is all there is of it.

And consider how History has done her share as part of Nature in our house-furnishing. Take the articles lying on your center table. That bronze paper-knife with the little Cupid on the handle—your friend brought to you from Rome; but it took an ancient faith, a great Roman religion, to provide you with that little god for a knife-handle! That porcelain inkstand from Dresden, those sun-printed pictures of your friends, that mere white paper in the portfolio,—to give you these familiar things, and a hundred others in the room, generations of men have had to live and think and work and die; discoveries one by one were made, inventions and arts have pushed their way, slow step by step, towards perfectness,—yes, nations have ripened from savagery to civilization and then faded from the earth, to spread our center-tables! to make our parlors beautiful! It is a fact so trite, all this, that the children make a game of it; and yet, if we think, if we *think*, it will flash grandeur on our little Christmas gifts next winter to remember that the original Giver, back of those whom we thank and kiss, is the Power that works

in history; that the World-Providence works as truly to make the Christmas knick-nacks possible as to bring the summer to the fields or the sunrise to the skies. "I heard a great voice out of heaven," says the Bible verse, "a great voice out of heaven saying, 'Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people.'" Yes, call the great Power "God" or by any other name we will, that Power dwells with us in so real a fashion that every stone and rafter, table-spoon and paper scrap bears stamp and signature to eyes that truly see, "We live in the house of the Lord forever." W. C. G.

Contributed and Selected.

IN THE EAST.

Behold, the day is done and through the air
From the Muezzin's tower the call to prayer;
Bow, bow, to Allah Most Compassionate.

O'er the wide plains the flute-call of the bell
From thousand minarets doth nightly tell,
It is to Allah man intrusts his fate.

Chime on, chime on, oh musical soft bells;
Time never will outgrow this need which dwells

Within man's heart, or make prayer obsolete.

But as the deed grows greater, greater too
Will be the prayer, to worship, and to do.
These two will round the circle, full, complete.

HATTIE TYNG GRISWOLD.

MORALITY IN THE PUBLIC SCHOOLS.

A PAPER READ AT THE LATE IOWA CONFERENCE AT SIOUX CITY, BY MRS. MARY W. GARFIELD.

There seems to be much dissatisfaction with our public schools to-day. There is much said and written against the cramming process, the impractical courses of study, the system of examinations, and many other charges are laid at the door of this great free system of education, which, despite its imperfections, every American may be proud of.

Do you know of a more earnest, conscientious class of workers than the public school teachers? I once heard a merchant say, who had served on the school board for eighteen years, in an Iowa town, where about twenty teachers were employed, that he had lost thousands of dollars in bad debts, but never a cent by a teacher, and that he never knew a teacher whom he would not credit. And isn't this the rule; that our teachers, while they are not always wise or suited to their work, are honest, faithful men and women.

Even with the present condition of things, I believe our schools are worth what they cost. We ought to be glad that we can take the poor, neglected child out of his miserable home, and for several hours in the day place him in a pleasant, well lighted, well ventilated room, where he can see the bright faces of less unfortunate children.

I admit that there is much that is wrong with our schools, but even with these severe judgments against them, I would say, better, much better, have them, with all their imperfections, than not have them at all.

The idea back of this great institution is a grand one—to educate the children of the land. It is too noble a purpose to be any other than a success when it is at last worked out.

I think there is something akin to disloyalty in the American who finds everything wrong with our schools and offers no remedy for improvement. Our schools are not yet old enough to warrant these severe criticisms. A writer in the April *Forum* on "Cardinal Manning and Public Schools," says: "To one who was born and bred in New England, or has had the opportunity to see the working of our school system in other parts of the land, it seems strange to be called upon to defend it. It is like undertaking to prove that the sunshine is beneficial, and that the invigorating breezes that blow over our hills and plains are of use to the human beings who dwell upon them."

Educational people, and all thinking men and women are, or should be included in this class, should wake up to the fact that adverse criticism of schools and teachers is not helping along.

This afternoon we are to consider a question bearing on the school problem. For my own convenience in getting at the subject, I will ask the questions asked by the editor of the *Christian Register* last January, and attempt to answer the same: "Can Morality be taught in our Public Schools without Sectarianism?" "Have you anything to suggest in regard to methods and influences?"

It seems to me that there need be no connection between morality and sectarianism. Morality is right conduct. Sectarianism has to do with the tenets held by different religious denominations. All denominations agree that right conduct is important. Some emphasize it more than others, but the need of it is universally felt. No one, I am sure, can object to the teaching of morality, though some may object to this branch being taught anywhere else than in the church. As though a truth were less a truth because it is not found in the church; as though it were going to take away some of the usefulness and power from the so-called priests of God, to let this work be done outside of the church?

I think most persons holding our rational faith will unhesitatingly say that morality can be taught without sectarianism, and we are the ones more than all others to advocate this advance step. Because we most of all feel that "mere morality" is the essence of religion, because we feel that a man's salvation must be worked out by being moral; because we believe that the religious life lived out is the moral life; this question must of necessity mean much more to those of our larger faith than it does to those holding narrow views of God and humanity.

After all, it must be sectarianism and not morality that is objected to. The old religion, in the church and out, taught sectarianism oftentimes without morality, and it is sometimes done to-day. I have known public school teachers to read the old testament stories in school and give their own interpretation of them, and many of the songs sung in school teach nothing but a narrow sectarianism.

We have a right to ask for the teaching of ethics in our schools; it is something that every normal-minded man and woman desires. Heart culture is as important as brain culture; right conduct is certainly as important as reading. We deplore the fact that many of our citizens are illiterate; equally deplorable is the fact that many of them are evil. There is no question more important than this:—How can we elevate the morals of our people?

The true method to bring about a reform is to begin with the young. We have a great system of education, and if the most essential of all education, character building, can be taken up by the schools, we have reason to hope for great results.

We need not fear that if the schools take up this branch of work, there will be nothing left for the church to do. We need all the help in this direction that the church, state, home and all other influences can give. "As long as criminals live and crimes are committed there is much to be done. If all fathers and mothers were fitted for the high office of parenthood, if the homes of our land were ideal homes, then there would remain little for the church and state to do. This cry for better things does not come because the world is going backward, but rather because we are advancing—because the reformers of to-day feel that this practical work is going to save the world."

Earnest people have not raised this question because they think that teachers have not done something already to answer it. I am sure that all thoughtful persons feel that every devoted teacher is already teaching morality. A summing up of the answers in the *Register* symposium will bear me out in this statement.

Teachers need more time and better means for teaching these important lessons. The teacher who is kind and

just, and prompt, and cheerful and earnest, is a living example of what she would impart to her pupils; but this is not enough.

We would have as much time spent in teaching the child something about the wonderful character building—how he as certainly builds character as he makes bone or muscle—as is spent on the study of numbers or geography or history, or any other so-called important branch.

Most of the contributions to the symposium before referred to agree in this—that the child must not be taught morality as morality—it must go by some other name; that the child would not learn the science of goodness did he know what the teacher was trying to teach.

The old-fashioned way of getting up before a class of bright boys and girls and delivering an uninteresting lecture is enough to make the subject odious. We want to change the fashion of goodness. We want first of all to teach the child that if he is good it will not take away from his pleasurable interests, but rather add to them. I have thought that goodness was unattractive perhaps, because the old religion was long-faced and cruel. When the bright and shining face of our beautiful faith shall illumine the earth, goodness will then, I think, be above par.

When the teacher spends as much time to make these new lessons pleasing as she does to make a botany lesson pleasing, she will find no lack of interest in this branch. This study must be made attractive, as every study should be, and must be if the pupil is going to receive the greatest possible good from it. Herbert Spencer, in his book on "Education," says asceticism is disappearing out of education as out of life; and the usual test of political legislation—its tendency to promote happiness—is beginning to be, in a great degree, the test of legislation for the school and the nursery.

In this branch of work there is nothing counts like personal contact and influence. If the teacher of strong moral nature could touch every pupil with her helpful spirit, then there would be less need of class work in this study; but there is not time for this coming together of teacher and pupil. There is much more required of the teacher already than she can do well. If this new science is introduced into the schools it must be as a branch of study, taught in a formal way, as chemistry and language are taught. The informal methods are already being used in many schools, but the results are not sufficient. We must try regular, systematic work. If a ten minute talk once a week is helpful, why would not half hour lessons every other day, if they are made attractive, be still more helpful?

I think the right kind of a text book on the subject would be of great service to teachers and pupils also. There is one book already published that is just the thing for older pupils—"The Citizen and Neighbor," by Charles F. Dole. I know of Sunday-school teachers who have used it with success. With this study put into our schools as a part of the regular course, no earnest teacher is going to omit the informal instruction of the same. The opening exercises should be such as to mean something. The old way of reading from the Bible at random is worse than nothing. The sentiment read or spoken should be something pertinent, something helpful. Though the Bible contains much that can be made use of in school, it can not be read as many teachers read it without teaching sectarianism. And there are more universal lessons found outside of the Bible than any teacher can teach or any child can learn.

It is equally important that the sentiment sung should be suitable and helpful. Many of the songs sung in school do not teach morality, but rather set forth the plan of salvation of some sect or denomination.

There are plenty of good suitable

school songs that can be very easily found.

The new thought of to-day asks that we put a meaning into all words used. That we feel what we speak and pray and sing; that the head shall direct the heart, that reason shall rule.

For variety, questions like the following, assigned for debate, will create an added interest in our new study:—Which do you consider the greater thief, the man who finds a dollar and keeps it without an attempt to find the owner, or the man who takes a dollar from another's pocket? Which is the greater thief, the person who steals one hundred dollars, or he who steals one dollar? Which is the greater sin, to cheat a corporation or an individual? Is it right to keep your railroad ticket if the conductor does not call for it? Can a person who is very ignorant be very good? Is one ever warranted in refusing to speak to an enemy? Have you a right to use your physical body as you please? These, and similar questions, may be talked about by children and young people, and the result, it seems to me, would be a quickening of the moral senses. We want practical, every-day morals, as we want practical business arithmetic.

Biography may be introduced into these lessons successfully, I think. Ask the children to find out all they can about some hero or heroine of real life, say Abraham Lincoln. Discuss his virtues and vices. Try and have the children learn what he was, what he did. Have them learn all they can about his private life, and let them judge as to his greatness and goodness. Let them discuss the question whether a man can be truly great without being good. Even a little child will be ready to name his hero or heroine, though he may not know how to read. And the older child, though he be vicious, will usually name a good man or woman as his ideal character.

The study of the characters in fiction ought to be helpful in this line of work. And there is an abundance of fiction to-day suited to children of all ages. For a class of older pupils what higher ethical lessons are there than those found in any one of George Eliot's novels?

Fiction has not produced a higher ideal hero than Daniel Deronda. And there are Felix Holt, and Adam Bede, and Dorothea Brooke, and Romola, equally as high. Taine says that in reality the novels of Dickens can all be reduced to one phrase, to-wit: Be good and love. I am sure the text is worthy the great gospel the delightful novelist wrote from it. Isn't that a great deal, to be good and love? Our best fiction is coming to be felt as a power in the world, and to what better use can it be put than to teach the young the evils of vice and the beauty of virtue.

I do not think the child can be taught to be moral in one year or two. Why not have this branch extend through the entire school course, as does the subject of mathematics? We say then, let the public school teacher begin with the little child and teach him the every day virtues; every day virtues we call them, yet they are what glorify life and make it worth living. I do not claim that every child is going to learn the lessons I would have taught, but I think the result would be sufficiently great to pay for the effort.

Besides trying to teach the child to be pure, and true, and brave, and honest, and cheerful, and helpful, why can he not learn something of the faithfulness of the universe—the fatherhood of God? The little boy or girl whose mind is rightly directed can be made to see the wonderful miracles of nature all about—the beauty of the flower, the song of the bird, the glory of the springtime. Children may be led to see the unity of creation; that one purpose, one thought, runs through all; that chance does not rule, but law, inevitable law.

"It changes the lights for us" wonderfully if we can have an abiding

faith in the goodness of things—an abiding faith in God. And this great helpful lesson may be learned without using the name God. It can be learned through nature. Thank heaven! Nature is not owned or controlled by any sect or denomination. And is not nature proof enough? We are willing to judge a man by what he does, why can we not have faith in God when we see his wonderful works?

There is plenty of material to work with in teaching these grand lessons without trespassing on forbidden ground. God's proofs of himself are free. Men are not yet willing to let God speak for himself, they must needs speak for him. Children can also be taught something of the meaning of the brotherhood of man. Did you ever notice the light of affection shine out in the face of a little child when you asked for the baby brother or sister? This feeling educated makes the wonderful power in the human heart, by which men and women give up their lives to redeem their fellow men.

Some of my hearers will say—These things are easy to say, but not so easy to do. Our ideals must always be ahead of our real work. But I am sure much can be done. Let the state introduce this new branch into the schools, let teachers and superintendents and all thinking people help along the cause, and I am sure so worthy an effort, supported by so many earnest workers, cannot but succeed. Let us do what we can to help!

HORSE RACING.

Lord Durham charged Sir George Chetwynd with conniving at some sort of malpractice at the races. The latter sued for libel and was awarded one farthing damages—each party to pay his own costs. It is considered the most important turf case in England since 1844. The comments of the *London Times* on it are of interest to Americans.

It says: "Few cases ever conveyed a more pointed lesson. The turf is full of pitfalls for him who has to make his living out of it. Exceptional wealth is the magician's shirt which alone enables a man to pass unharmed through its temptations. The inordinately rich man to whom a few thousands [pounds], won or lost are a matter of indifference, can afford to treat the turf as a play thing and a pastime. It is very different with the poor man, or the man who, possessing a large income, cannot live within it. For such a man the turf has a poisonous atmosphere, in which it is little short of a miracle if he preserves his moral health unimpaired. Living by the turf is, in truth, an ignoble pursuit even when the rules of fair play are strictly observed. To some the only redeeming touch about the racing man seems to be his folly. Directly he ceases to be foolish and begins to make his smartness pay, it is difficult to place him higher than the book maker who roars himself hoarse in the ring. * * * Men of untarnished honor will always remain a comparatively small portion of what is collectively called the turf, and is really only an aggregation of men struggling to out-wit one another; and we fail to see how the public is ever to unravel the mystery, whether a horse is 'on the job' or only 'out for an airing.' It is to be hoped, at all events, that the glimpse which has been permitted behind the scenes of a racing stable will cause some foolish people to hesitate before they stake money on horses about which they know so little."

We have received from A. Y. Lee, architect, of Pittsburgh, Pa., a lithograph, giving a bird's eye view of the Conemaugh Valley from Nineveh to the Lake, showing the topography of the Pennsylvania Railroad for 20 miles through the devastated district.

"I AM so very grateful to you for not writing on black paper.

Oh, dear Susie, why should we ever wear black for the guests of God?"—*John Ruskin.*

The Study Table.

Religion and Science as Allies. By James Thompson Bixby. Chicago: Charles H. Kerr & Co. Cloth, 50 cents, paper, 30 cents.

"Religion and Science as Allies," by James Thompson Bixby, published by Charles H. Kerr & Co., Chicago, is a well-written, thoughtful discussion of the long hostilities between the church and science, and a setting forth of the "similarities of physical and religious knowledge." The author insists very strongly that we know of the existence of a conscious will which we call God, and of the existence of the human soul (which he holds to be the basis of religion), by just the same kinds of proof, in just the same way, and just as positively as we know any of the facts of physical science. In support of this view he elaborates very ingeniously the "faith basis" there is in science, and follows, far enough to suit his purpose, along much the same kind of line of reasoning on which Berkeley reasoned everything out of existence. He makes a strong showing of the narrowness and intolerance of both scientists and religionists, and, censuring both, insists that they should be friends, that there is no natural antagonism between religion and science, since both are parts of the great whole. Certainly. The antagonism is between ecclesiastics and science. They would impose certain details of belief on all men which science will not accept. It matters not whether science be right or wrong in rejecting the belief, this is the cause of the hostility. Mr. Bixby seems to think that, as has often been said in these columns, all this wrangle and strife is folly. If there be truth in both science and religion both will live, and their harmony when the whole truth shall be known is a foregone conclusion, a necessity indeed. If, on the other hand, either is without basis in truth, it will perish, and neither argument nor inquisition can save it. Meantime what men need is freedom to think and to search for truth, and the broadest charity for each other's beliefs. This, indeed, is the outcome of Mr. Bixby's well-written discussion. Nevertheless, it is not quite true, as stated by him, that we know God and the soul in just the same way we know of the motion of the planets for example. We do not know, in the same way, the existence of the green apple and of the stomach where it makes itself manifest after having been eaten, though both are purely physical facts. It is impossible in the nature of things that we should know of God and of the constitution of rock in the same way, or by authority which in our present state of existence is entitled to equal respect. It is not merely the difference in the faculties of knowing, as that between seeing and hearing, but it is a radical difference between the facts to be known, or else that which we call God is only the final sum and crown, the ultimate refinement of matter itself, up to which there proceeds from the clod a regular slope of differentiations some of which we already know and others we shall learn when our senses have grown keener. Mr. Bixby would probably resent any such arrangement as this, yet it seems to be but the logical conclusion from some part of his argument. Meantime, passing further suggestion of criticism, his little book is exceedingly well-written. It is broad, liberal, and well calculated to check in its readers a tendency toward bigotry either of science or of faith. It is plainly the work of a man who has studied and thought much, and who sees that neither religious dogma nor scientific theorizing can change facts.—*Chicago Times.*

My church is in more danger of being ruined by wealth and fashion and splendor than anything else. It is amazing hard work to keep piety alive in this world. In the country they sleep it to death: in the city they kill it by ice creams and silks.—*John Todd, D. D.*

Church-Door Pulpit.

Any church may secure the publication of any acceptable sermon in this department by the payment of \$5, which sum will entitle the church to one hundred copies of the issue in which the sermon is printed.

JESUS AND MODERN LIFE.

A SERMON PREACHED TO THE SECOND CONGREGATIONAL CHURCH, QUINCY, ILL., BY REV. C. F. BRADLEY.

Published by the Congregation.

"Whosoever doth not bear his own cross and come after me, cannot be my disciple."—Luke 14: 27.

Humanity has no more difficult task than rightly to understand its epochal men, the men in whom the innumerable streams of divine force in past generations concentrate, bringing into the human consciousness a clearer and wider truth and setting up a stronger and broader manhood, the men who stand at the cross-roads and bend the advancing column into the path of richer ideals.

Zoroaster was misunderstood, so was Gautama, and Jesus was just as little understood. In each originated a colossal religious development which carried forward in high honor the name of its founder, but forgot his principles and left behind his ideals. Parseeism was never in the thought of Zoroaster; Gautama, if he could again appear on earth, would set to work as zealously to reform Buddhism, as he did to found Buddhism as a protest against Brahmanism; and the system of Christianity Jesus would disown. The misunderstanding is neither strange nor unaccountable. Nay, it would have been strange and highly disastrous to human progress had they been understood. The deification of Jesus was a necessity of the times of the second century and necessary to the perpetuity and development of Western civilization. His personality was too unique, his manhood too massive to be got hold of by the intelligence of his times. Man was too much a riddle to himself to be able to account for the sudden upspringing before him of the stalwart and beautiful ideal which he saw in Jesus. Men were ignorant of the divine energy silently and grandly at work underneath the dead level of human life over which they were plodding, and when that dead level opened and forth from the divine energy of the common humanity, Jesus issued as the larger man of a new and higher level of humanity, they said, "It is God," not seeing that what they lacked to be divine as he was, was the fullness of his manhood. Ignorant that they were sons of God in their own right, and impelled by the unconscious instinct of divinity within them, they lavished on Jesus all the treasures of divinity. It was well that they did. Otherwise his personality would have been forgotten, his ideal could never have been kept to be the slow leaven of man's elevation. Instead of progress the past centuries would in all likelihood have become a degeneration, had not the deification of Jesus kept his manhood in its place in the ever present life of the world, to do its strong, healthy humanitarian work. Not only would the Roman Empire have gone down, but there could have been no civilization to take its place in the face of the barbarian irruption, had there been no church of the deified Christ. It is rapidly coming to be recognized that the times of the old necessity are passed; that humanity, becoming clearly conscious of its own divinity, is no longer disposed to single out its stalwart sons for special divine honor. That Jesus must stand with his peers, among the mighty of the earth indeed, but to be estimated by the breadth and weight of his manhood. Yet in this new turn of human thinking, it is found to be no less difficult than before to understand Jesus and give him his place. In our recoil from man-worship, what shall we do with the man who has been worshipped? Is he but a broken idol to be consigned to the rubbish pile of past superstitions? It must be con-

fessed that such is the tendency of the reaction. It is not an easy intellectual achievement to separate Jesus from the error with which he has been invested. It may generally be said, that those who have put away the deity of Jesus look upon him simply as a most excellent man who lived eighteen centuries ago. All of which he was indeed, but the point is this: *he died*, and as our liberal thought sees things, the world in its progress left him behind, buried forever, as in the case of any other excellent man, a name to be respected, but not a name of undying power. The thoughtful rationalist of to-day feels it to be but a vain endeavor, the flickering ray of an expiring veneration, to force Jesus into prominence as religions living inspiration. And so it would be were it not that he is the unexhausted man, the man who had to do his work in a time that could not understand him, to the end that the long historic development, needful to get humanity in readiness for his ideal, might be set in motion, the man who had to wait nineteen centuries for a time capable of understanding him and feeling the power of his inspiration. We wisely put away what is worn out, but we do not put away what is in the prime of its usefulness. Jesus is but just in the prime of his usefulness to humanity. The time has never been when his ideal could take such hold of men as now that the old error that so long hid him from view, is stripped off and men can see just what the ideal is. The times are full of the problems that he solved, and you can hardly touch a condition of society which is not ripe for the applications of his ethical religion. The great thought of Jesus, as you are aware, was the Divinity of Man, a thought which by oft repeating has become quite familiar to us, yet which, I am bold to say, has not struck into our natures and assumed dominant sway over all the intellectual and ethical activities. That which distinguishes Jesus fundamentally from mankind at large is the intensity of his realization of this truth which the enlightened understanding does not hesitate to approve. By what path of hot intellectual struggle he came to such a realization, we may never know, but we may well believe that it was by great struggle that the great truth became so vivid within him and so powerful over his thought and action.

It is not improbable that the doctrine of his deification got its suggestion in the remembrance of the intense emphasis which his speech and his life made upon this truth. It was not the common notion of God, the creator and careful providence of man, this divinity that Jesus felt.

It was a far deeper something. We probably take those words of Paul, "Hid with Christ with God," to have been merely an idle fervor of rhetoric, but they are the most valuable evidence which the apostolic age gives respecting the actual unique personality of Jesus. Were we not abundantly convinced by all his teachings and conduct that his was a thoroughly rational mind, we might think from Paul's singular words that Jesus was a mystic who lost a good part of the time in the insanity of ecstasy. Such an opinion not being warranted by the facts, Paul's word assumes a telling significance. It singles out Jesus as a man distinguished above all the men of his time by a remarkable sense of divinity. Here was a man to whom a human life was not to be footed up in so many pounds of physical force, so many vibrations of nerve fibre, so many contractions of brain cell, so many years of hoping and fearing, of toil and struggle, of pain and heartache, but to whom a human life, a dreary, weary life, that daily laid down to poverty and groans, was a noble product of infinite power, an august development of infinite mind, an unmeasured fullness of infinite goodness. His doctrine of fatherhood was just this doctrine of the immanent divinity, the doctrine which is rapidly coming into pronounced significance in current religious thought.

Those unique words, "I and the Father are one," into which the orthodox read his deity, which Unitarians minimize by explanation into a thin, co-operative sympathy—they are the utterance of his vivid consciousness of the immanent Divinity. Later on in the same interview with the Pharisees, see how he labors with them to draw them into an understanding of the great truth.

"Look into my life," he says; "examine my teachings; let me uncover and expound my whole self to you, that you may know and believe that the Father is in me, and I in him." It was the ardent effort of his life to get men to realize for themselves this immanent Divinity. Take another significant word of Paul, as showing the impression which the unique philosophy of Jesus made upon the few men who were able in a measure to get his meaning: "if children, then heirs, heirs of God and joint heirs of Christ, if so be that we suffer with him;" words which are no more than a rhetorical flourish as we have always been accustomed to read them, but set in the light of this doctrine of the Divine Immanence they are full of force. Paul perceives that the child idea does not adequately compass the relation of the human soul to the Divine Soul as Jesus conceived it, so he drops into the stronger, intenser word of heirship, "heirs of God," participators in the Divine Nature. "It is worth your while," he says to the Roman Christians, "to make just such heroic intellectual and ethical struggles as Jesus made to get his absolute masterful realization of the Divinity in Life." Once we get before us this mighty sense of Divinity to which Jesus surrendered himself, and his unique personality becomes intelligible and natural. His noble teachings are but the discovery of the soul to itself by the light of Divinity, revelations of the truth lying latent in universal human nature. It ceases to be a wonder that his life was so true and beautiful when we see what absolute power the thought of the sacredness of life had over him. It was easy for him to be placid for life, because it is an unfolding of the infinite Goodness, brought him never but one day at a time, and bread sufficient for that day. His ideal was very large, no man's ever larger, but each day was just as large as his ideal. The daily heroism took all his thought; there was no room in his mind for bootless worry. It was inevitable that he must give himself and spare not, that all the world might get hold with him of this sublime realization of the sacredness of life. The philosophy of Herbert Spencer teaches us that the paradise of society will be reached when in every individual exists the perfect balance of the egoistic and the altruistic principles of conduct, *i. e.*, the principle of self-culture, and the principle of self-renunciation. In Jesus was this perfect balance of the two principles. In the doctrine of the sacredness of life lay the brotherhood of all souls. He saw all the cruelty, all the wrong, all the suffering, saw the weak trodden under foot, and the greedy made wretched by their greediness, saw that society needed just what Herbert Spencer says it needs, the perfect balance in every individual of the principles of self-culture and self-renunciation. To bring society to this ideal he knew there was but one way, by awakening men to the strong realization of the sacredness of life, that the cure of the lying, and the fraud, and the oppression, and the suffering was in getting every soul filled with life's high meaning, that men would soon enough find heaven, let truthfulness and honesty and disinterested kindness prevail. To this way of life, to spreading it among his fellows, to helping them catch its high enthusiasm, he gave himself with just the same modest heroism that he gave himself to truth and virtue. And the seed which he planted never died out of the world. Though overgrown with weeds the plant has thrived, and the times are ripening its fruit.

Discipleship has been the great word

of the Church. "Make disciples," was her earliest cry. But the church has never understood her great work. "Lo, we will be thy disciples," said men as they saw what a glad heart Jesus carried and felt the fire of his enthusiasm and the thrill of his ideal of life. "Yes," he replied, "Come, I show you the way, but every man of you must carry his own cross." What a splendid challenge did his manhood make. In what solitary majesty he stood, with a great gulf fixed between him and them, unapproachable until each for himself should bridge the gulf with heroic self-renunciation. There was no such thing as making disciples for him in droves. Plenty there were who admired him, who followed him from one end of Gallilee to the other, but he had no disciples. If I take God's name reverently on my lips and confess "Our Father," am I not a disciple? No. If I profess my faith in Christ as Lord of heaven and Saviour of the world, am I not a disciple? No. If I experience religion in the fervent glow of the revival and sing the songs of redemption, am I not a disciple? No. I may be all of these things and more of the same sort and be never a disciple of Jesus. Or I may be none of these, may be an unbeliever in your creeds, may be what the church calls a lost soul, and yet be a true disciple of Jesus. It all depends on bridging that gulf with self-renunciation and getting the sense of the sacredness of life and the heroism to fill up its years with perfect truth and perfect rectitude, and a perfect unselfishness.

Discipleship is very high. The church has not known what it means, for she has never been there. But what a wonderful and heavenly world this crooked world of ours would suddenly become if the people were seriously to betake themselves to the business of becoming disciples of Jesus. With our cultivated tastes, our ample resources of thought and sympathy, our large room for growth of mind and heart, we lack this one thing to make it a luxury to live, the wide dissemination of the ideal of the sacredness of life with its grand implication of the principle of self-culture and the principle of self-renunciation in happy balance in every soul. Nay, I am thinking that this ideal must take hold of society widely and strongly, or selfishness and the stress of human strife will make it anything but a luxury to live. Every day arises some new threat against life, and the pleasure of living is found harder to get. The struggle grows fiercer and its rewards grow fewer. There is not a man from the great capitalist to the coal-heaver whose anxieties are not deepening in consequence of the masterly skill at plotting against life which selfishness has developed. Legislation and agitation against the colossal frauds and organized crimes which menace society mean that the perils are great. They mean, too, that the frauds and the crimes can not be checked, for somebody has lost all regard for the sacredness of human life.

Corporations care nothing for human life, only for dividends. Ingenuity is constantly fetching out cunning devices to enable ignorance and cupidity stealthily and without discovery to despoil mankind of health and happiness. With our thirst for money, and our daring skill in getting it, an insensibility to the sacredness of human life is society's greatest peril, the root of whatever disasters may befall it.

In former days when the good young man had been converted in the revival he was apt to feel that he had "a call to serve the Lord," by which he meant a "call" to take a course of Divinity lectures and thereafter to be comfortably supported by the community in consideration of some poor preaching. Happily that notion has gone by. The preachers have modestly discovered that there are men and women in other vocations, in counting room and workshop and kitchen, who are serving God quite as acceptably, and humanity even more usefully than are the preachers.

But our good young man, we will not send him to the Divinity school unless we see that the line of prophethood is getting short, which does not seem likely to occur immediately. Yet let us have him well converted, filled with this grand thought of Jesus, of the Divinity of man, of the sacredness of life, and let us send him forth into shop and counting room and office to preach the gospel of action.

We are wanting just now some old-fashioned apostles to carry on this work which Jesus undertook nineteen centuries ago through all the vocations of humanity. We want the apostolic workingman, the working man of whom neither the whisky saloon nor the most tyrannical corporation can make a slave, the man who is filled with the thought that his high mission is to live up to the manly ideal, no matter at what cost or sacrifice, or whether or not he is paid for it, the man whose workman's apron, because a true, high-minded man wears it, is the high priest's robe.

We want the apostolic capitalist, so soundly converted that he can see what perils the frauds and rapacities of cupidity are creating, with his soul so full of our welfare that all the wealth of his wisdom and talents will heroically be expended for the protection of our lives and our happiness. We want the apostolic woman. Our good young woman, let her, too, get soundly converted. She needs a more thorough-going conversion than that which fits her to tell Bible stories in a mission school. She needs the conversion which will put out of her head all the silly foolishness which society holds to be the privilege of womankind, which will put into her head and heart the sense of her relation to the world's welfare. It is our good young woman who settles the matter, how much sickness and misery shall afflict humanity, or how much health and happiness society shall enjoy. If we want the good young man qualified to use his splendid talents for the protection of our lives and happiness in society, so we want our good young woman qualified to protect our lives and our happiness in the home. We might as well be shot down on the highway as to be slowly killed by a reckless kitchen or the distractions of a home constantly out of joint. Let our good young woman be filled with the high thought of life's sacredness and fit herself to become the priestess of health and happiness, and the despised kitchen which goes so far to the making or unmaking of the issues of life, to be a holier spot than the temple of Solomon. I saw recently a statement, that some 200 young men converted during the past year in the Young Men's Christian Association, presumably from the factories and the counting-room desks, had devoted themselves to missionary work in heathen lands. Now if I could get hold of these men, I would say to them don't go. Those heathens are worthy people, as deserving as we are of any sort of right work which will uplift them, but they do not particularly need the kind of work which you are prepared to give them, and you have not yet got your master's gospel well enough in hand to be of much help to them. I know that it seems a more attractive mission to talk poor divinity than to wear a workman's apron; to be received in society as Rev. J. Smith than as John Smith, dry goods clerk; to have one's livelihood snugly provided for by the missionary board rather than to have to work hard for it 'mid the fierce competition and self-denials of the business world. But don't go. If you really want an apostolic mission there is no spot where you will so well find it or which so radically needs it as right where you are. Get filled with your Master's sense of the Divinity of life and stay, and do your faithfullest to make life, your own and that which is about you in its diversified relations, divine. If it is martyrdom you are after, the martyrdom your master found, the martyrdom which those win who help humanity to a

larger truth and a broader right, by all means stay. It is no martyrdom to go to China and have a score of those placid heathens to wait upon your wants and a fat quarterly check from the mission treasury to support your house-keeping. Stay where you are. In the shop show a pure life and do faithful work, and resist the corrupt practices of your fellows; in the office rebuke the obscene language and the profanity and make crusade against all uncleanness; take the straight, truth-telling path, exposing dishonesty and meanness, and villainy, wherever you find it, go through the world, do your work in it, with the one controlling thought of making humanity better and happier, and you will experience all the martyrdom which you wish to carry. Yes, Tolstoi is right. It may be Russian, but it is decidedly un-American to subject Jesus to such literalism of interpretation as he is doing, and to try to force the nineteenth century into the fashions of thought and of life of the first. We cannot commend his odd and altogether unnatural version of the mission of Jesus. But he is right in calling the world's attention so signally as he is doing, to the long forgotten Nazarene, and before we throw stones at his idiosyncracies, we may well examine ourselves and see if there is not more of the genuine religion of humanity in the Russian's erratic ideal than there is in the cold and selfish religion of the church. His absurdities, his extreme doctrine of non-resistance are no essential part of the great thought of Jesus, of the Divinity of life; but the great Russian is putting a new meaning into discipleship, and teaching society the secret of its welfare. That old work which Jesus took up, which Tolstoi has taken up in his own fashion, is waiting to be taken up rationally with all the enthusiasm of Jesus and carried out into the problem of human life, the work of self-culture and self-renunciation in equal balance in every soul.

Correspondence.

THE FUTURE OF THE POST OFFICE MISSION.

Mr. Arthur M. Judy:

DEAR SIR:—I have just read "The Next Step in the Post-Office Mission," perceive that I have had a wrong idea of the mission. From the article, I think I am one to be benefited, and would like to know more about it. And the general scheme you speak of, it seems to me, must be feasible and ought to be put in motion without delay. If you can overcome that "loneliness" which those of us who are isolated feel, your mission will be doing a blessed work. Please let me know a little something about the mission, and the cost of a subscription to it.

Very Truly, —

DEAR UNITY:—With a cool breeze blowing on this otherwise hot vacation day, and with the above letter lying open before me, I am tempted to return to my question: "What shall the Next Step in the Post-Office Mission be?" Briefly, for these hot days encourage that virtue, how can we convert our correspondents from persons benefited to persons benefiting? It is a duty we owe to isolated liberals to give them an opportunity to feel that they have taken hold to help the liberal cause. We owe it to them, first, for their sake. They will know only a small part of the joy and benefit of our Unitarian thought until they became conscious that in some direct and self-sacrificing way they are helping to spread it abroad. The nurture of the religious life imperatively demands a consciousness of fellowship and service, and means for acquiring this consciousness we have not adequately provided for our correspondents.

Again, I say, that we need a form of organization which is especially adapted to their isolated position, and which they can speak of as *ours* in a peculiar sense.

But, second, we owe the establishment of this organization to ourselves. I am fully persuaded that the goal of the mission has not been reached, and that it must press on to that goal or lose its vitality. Already I detect a note of weariness, a wondering as to what is to come next among some of our most interested workers. The secret of this state of affairs is not far to seek. Every mission must end in a commission or die. We as yet have not given the commission.

We have not bid our correspondents join hands and go forth to the help of the world, and that we must do or the violated law of nature will revenge itself by sapping the vitality of our work. Therefore, I beg, let us take council for the establishment of a *Church of the Isolated*, and leave, as the fruit of our labors, a unique organization which is self-sustaining and self-directing. The universal aim of every mission is to make its recipients self-supporting and self-governing. We neglect this aim at our peril. Will not others speak out on this point?

Truly,
ARTHUR M. JUDY.

AN OPEN LETTER

TO THE REV. DOCTOR R. HEBER NEWTON.

DEAR SIR:—No one should feel a stranger to a man like yourself who is dedicating a sincere life and high talents to extending the sympathies of humanity; and I somehow feel less hesitancy in addressing you, from the fact that I was reared in the church of your denomination, although now far from what seems to me to be its belief.

As an unchurched reader of *UNITY*, I welcome your article contained in the issue of July 13th. Should the spirit of your succeeding communications be the same as is contained in this one, and that of a noble sermon of yours published in the secular papers last winter, I am sure you will have many interested readers besides myself.

It has, for some time, been clear to me, that if our churches are to permanently retain their intellectual support, they must have broader foundations. Must new ones be taken, or can the old ones be enlarged? Your faith is that the latter can be done, and to its work you address yourself. It seems to me that you will encounter insuperable difficulties, and certainly in no contentious spirit, but rather that they may be clearly apprehended, I wish to state these difficulties. But before doing so, let me concede that your lines of thought do remove many of the metaphysical difficulties. We can in large measure accept the Incarnation, when we are ready to see that the Divine dwells in all good and pure men. We can grant a Divine Inspiration in, when we come to find the same outside of the Bible. But there are other difficulties of a less plastic nature. Metaphysical conceptions may be pressed into modified forms, but objective facts are stubborn things. An historical statement must in its very nature be either true or false, and for many men of modern scientific thought and culture to be made to believe that Jesus multiplied the loaves and fishes, that he converted water into wine, that he raised the dead, or that his own physical body was resurrected, would require an array of evidences so overwhelming that besides which that really given would seem as nothing. How then may such men, who are both sincere and many, "fraternize" with Christianity, when Christianity professedly bases itself upon a belief in the history of such things? I do not wish to magnify differences, but can there be greater difference between two minds than where one looks for the Divine in the natural, the other in the supernatural? Surely their intellectual methods and instincts are diametrically opposed. But you say that Christian beliefs are the subjects of evolution, and hence from time to time adapt themselves to man's constantly increasing store of positive knowledge. To this I must urge, that should Christian-

ity eventually repudiate its miraculous history, it will no longer be Christianity—that there will be no evolution, but an entire change of base.

Surely if words have any definite meanings they are those attached to them by common authoritative usage, and under such usage, whatever we may call a religion divested of the supernatural, we cannot correctly call it Christian.

Therefore, firmly believing that the modern scientific spirit and method can no more retrace its steps than can the world turn back in its course, I can see no possible reconciliation until all mythology is dropped, and a religion obtains, called by no one man's name. However much the name of the noble and spiritual minded Galilean will be cherished, it will be the name of a brother, not of a master.

I welcome your utterances therefore, not as the sign of the evolution of Christianity, but rather as the signs of a breaking away from old moorings, preparatory to the inauguration of a truly catholic religion, when men will indeed be brothers, and kindness and unselfishness will be enthroned in all of our hearts.

Yours Sincerely,
G. M. ALVES.

HENDERSON, KY., July 18.

HELENA VALLEY, WIS.

A TYPICAL SUNDAY CIRCLE.

Every person who reads *UNITY* has heard of this beautiful valley, many of whose inhabitants bear the very peculiar name of Jones, with a Jenkin and a Lloyd.

It is well known that a Unitarian church was built and dedicated here a few years since, but there has been no fund to furnish a preacher, a circumstance which has been fortunate for the people of the Sunday circle, because it has served to develop the home talent.

This circle is not made up of farmers who know nothing of the work and doctrines of the Unitarians, but of those persons who have been educated a score of years of self-reliance in church work, and who are interested in educating their children in the good things which have gladdened their own hearts.

The people are certainly fortunate in finding themselves in so beautiful and fertile a valley. Just now is the harvest time and never have I seen finer crops in any part of the country. The valley is as beautiful as any I ever saw in New England or in Switzerland. As far as we know, the original "Paradise" was unattractive in comparison with this Helena Valley. Nature has been lavish of her resources in the beautiful contour and outline of these hills and vales. It is the one place in all the country for the Hillside school, conducted by the enterprising Misses Jones. Rev. Jenkin Lloyd Jones is spending his vacation here and enjoying the service of the excellent horse presented him by his Unity club when he left Chicago. This is another of the services which a Unity club can render to their overworked pastor. Other Unity clubs will please take notice and go and do likewise.

But I began to say something of the Sunday circle by which religious services are here conducted. To have a successful Sunday circle we must have a centre of live people who believe in Truth, in Righteousness, and in Love. Here is such a centre.

The method of conducting the Sunday service here is truly democratic, or American. In this circle we have a type of the coming American church, which is to be "of the people, by the people and for the people," in which the aim will be mutual helpfulness, and the spirit be loyalty to liberty.

A year ago the circle reorganized itself as follows:

The names of persons in the society over sixteen years of age who were willing, each one, to take charge of the services a month, were taken in alphabetical order. And it is not a little re-

markable that twenty persons were found to do this duty.

Men and women who never read a sermon, or conducted public religious service, came bravely to the front and took their places in loyalty to a high sense of duty. Young people also did the same, reading sermons and using Unity songs and services.

Part of the year two services have been held each Sunday, in the morning the Sunday school service and the sermon; in the evening a praise service, in which a topic, "Honesty," for instance, was proposed in advance and the whole congregation were invited to bring sentiments and selections touching the subject, to which was added an abundance of singing from "Love to God and Man."

Once a month the Young People's Temperance Society has held a service which is an efficient educator of every child in the principles and the practice of total abstinence.

It is interesting to give the names of the lay preachers, old and young, who conduct the services. Here they are in alphabetical order: Anna, Elenor, Ellen, Elsie, Esther, Enos, Edward, Helen, James, Jane, John, Laura, Mary, Mary and Nettie, Nellie, Philip, Richard, Thomas and Tom.

So many persons in a little society not able to hire a minister, are ready to help on the good work. Let every person who reads these facts, ask himself, what is our church doing to hold up the banner of our cause? Where will we find another "circle" like this?

S. S. HUNTING.

Hillside Home, July 29, 1889.

Notes from the Field.

BOSTON.—Our Boston weather prophet—the most successful in the whole country—in foretelling great weather changes, Mr. Francis L. Capen, has just died. Since he began to report with modest resources, but much skill, the science has grown into an important daily interest in America and Europe.

—Oct. 28th to 31st, are the days selected for the next Unitarian National Conference. It will be held in Philadelphia, the sessions occupying the Academy of Music and the First Unitarian Church. Railroad fares from all points in the United States will be reduced one-third. Delegates should be immediately appointed and names sent to Geo. H. Ellis, 141 Franklin St., Boston, Mass. It is hoped that the English guest will be Rev. Stopford A. Brooke. Rev. Russell N. Bellows, Walpole, N. H., will give any further desired information.

—Rev. Edward E. Hale will spend the coming two years preparing a memoir of Rev. James Freeman Clarke. —August 1st there was dedicated the beautiful monument to the Plymouth settlers, which is just completed. It was designed by the late Hammat Billings, of Boston. Ex-Governor Long was the graceful President of the day. Eloquent speakers from the South and the North participated in the ceremonies.

—Rev. Minot J. Savage will enjoy a European trip this summer.

WARREN, ILL. The Unitarian services at Warren have been suspended for several months, but the movement still has vitality enough to provoke the strenuous denunciations of the Presbyterian minister of that place. A friend sends us *The Warren Sentinel* of Aug. 1, in which we find the report of a sermon by Rev. Andrew S. Zimmerman, in the Presbyterian church, Sunday, July 28, from Matt. xxv, 46: And these shall go away into everlasting punishment, but the righteous into life eternal. "This sermon," said the preacher, "is to show you what you, as Christians, must believe concerning the future state of the righteous and the wicked. If you are a Christian you confess to the world that you endorse the doctrines of Christ. The so-called liberal religions of to-day are

mere sentiments, the outgrowth of a perverted moral nature, the assertions of minds which have lost the idea of justice." Then the preacher goes on to give his idea of the government of a God of justice and the need of an everlasting hell, which he fortifies with several bible texts and concludes in the following, to his mind, conclusive language:

"Eternal punishment is just and right. If I were ruler of this world I'd rule it. If I had any gift to bestow upon this world I'd dictate my own terms. How wonderful that God gives the gift of eternal life merely for the asking! Riches unending for the merely putting forth of the hand to take the gift. The neglect of this matter would merit a punishment, if possible, many times more severe. God can give generously because He is a King. When we accept Him we learn that the half has never been told. Come to Him, my friends, and you will learn that His yoke is easy and His burden light."

"You've just got to love God or he'll burn you up forever and ever," said a little orthodox girl of our acquaintance. Did she caricature the orthodox position? Surely Warren is in need of an evangelist of the liberal faith.

MONROE, WIS.—Rev. G. W. Buckley has resigned the charge of the Universalist pulpit at Monroe. This pulpit, while Universalist by name, has for years been filled by a Unitarian. Mr. Buckley, without previous experience as pastor of a church, sustained himself in this pastorate with so much ability and wisdom that on the eve of his departure his friends tendered him a reception (which was largely attended), and gave expression to their interest in hearty speeches and beautiful gifts, and the following resolutions:

Whereas, Rev. Mr. Buckley has tendered his resignation and is to leave us after a residence of nearly two years as pastor of Universalist Church of Monroe, therefore:

RESOLVED—That it is with sincere regrets, that we part with him and his estimable wife, who have labored with us and for us so earnestly and faithfully, and the social relations have been so pleasant that the whole membership of our society have formed a warm attachment for them and our good will and best wishes will go with them wherever their lot may be cast.

RESOLVED—That we recognize in Mr. Buckley an efficient clergyman and worthy Christian gentleman whose pastorate in Monroe has been profitable, and acceptable to our society without a dissenting voice.

RESOLVED—That we recognize in Mrs. Buckley an efficient help meet to her husband, a lady of rare judgment and admirable tact; by her pleasant manners she has done splendid work in advancing the social interests of the society.

Mr. Buckley is expecting to spend the next year at Cambridge in further preparation for the work of the ministry.

HURON, SOUTH DAKOTA.—The election of Rev. Helen G. Putnam, Unitarian minister at Huron, as President of the W. C. T. U. causes *The Churchman*, at Huron, to hold forth in the following amiable strain:

"The celebrated Unitarian preacher, Dr. Henry Stebbins, late pastor of the Unitarian society at Ithaca, N. Y., once said: 'It has been one of the sorrows of my life that Christian people, since I became a Unitarian, have not considered me to be a Christian.' What a misfortune it was that Dr. Stebbins was born masculine and that he did not live in Beadle county, Dakota! Otherwise he might have become the president of a Christian organization."

"If the Woman's Christian Temperance Union, of Beadle county, sitting under the presidency of an Arian heretic, who denies Jesus Christ, were to call itself the Woman's Hebrew Temperance Union, or the Woman's Deist Temperance Union, or the Woman's Atheist Temperance Union, or the Woman's Ingersoll Club, nobody could find any fault with it on the ground of consistency. We shall not be surprised to hear that the Woman's Christian Temperance Union, of Beadle county, has adopted 'Robert Elsmere' as part of the Canon of Holy Scripture, or has canonized Tom Paine."

"ONE WAY TO PLANT A CHURCH.—We are permitted to quote the following from a letter of recent date, from Cleveland, Ohio: 'I want to tell you of an undertaking of an aunt of mine living in the country, eighteen miles east of here. I was so pleased and interested when I was out there a week ago, that I felt I must help her. She organized a Sunday-school in the district-school house nearly a year ago,

and succeeded in keeping twenty to twenty-five scholars to attend regularly. Then by giving little entertainments at her house she raised some money for books and papers, and now the school is attracting the attention of the ministers living about them, and they have volunteered their services for a week day service at which the little house is filled.' Will not somebody else's aunt go and do likewise and send us word about it?"

STRAWBERRY POINT, IOWA.—Mr. Francis W. Holden, of the Meadville Theological School, is spending his vacation at this place preaching to audiences that number from seventy-five to one hundred. The interest increases. A Sunday school is reported organized with sixty members, and there is a determination on the part of the people to have a Liberal church. We are pleased to learn of this revival of interest at Strawberry Point. The Iowa field is a good one and needs cultivation.

MANLY, IOWA.—Mrs. G. Holden writes for the little band at Manly, "We meet with great opposition from the Orthodox church here. At present we are holding social meetings, but would be pleased if any of the ministers or friends in their vacation would remember the little All Souls Church at Manly, and pay us a visit."

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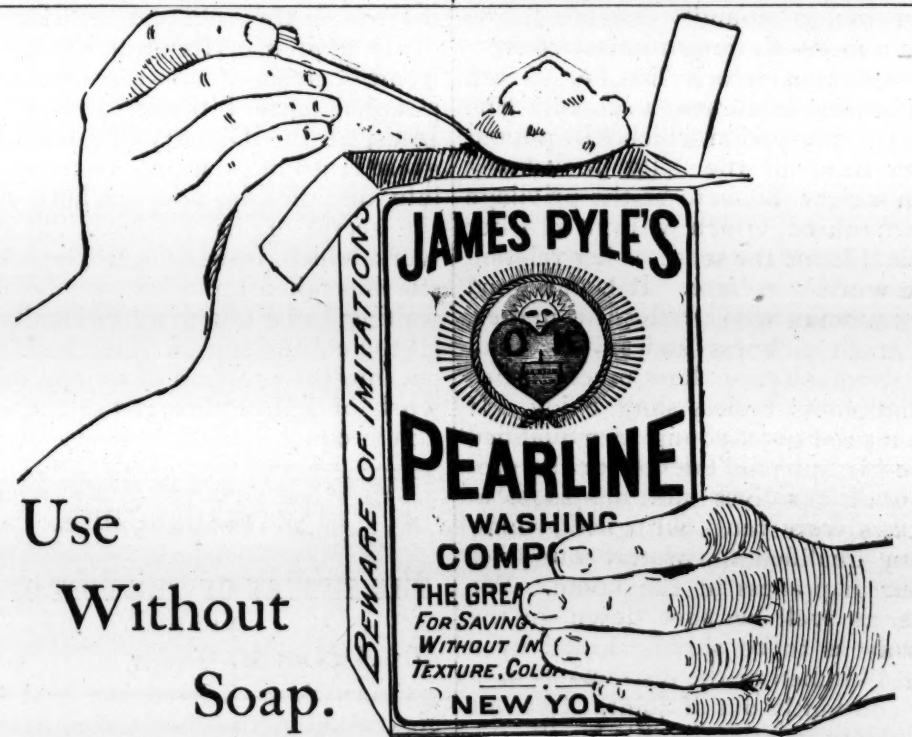


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The Home.

OAKLAND.

XII.

"Deane, you remember those Chicago boys that were here last summer?" said Pearl.

"Yes, and I wish they could come again," Deane replied.

"So do I," said Louise. "They looked real pale when they first reached here, especially Dick."

"Why can't they come again," asked Lynn.

"Perhaps they could if we could send them some money," said Louise; "but we haven't any."

"Let's raise some," Lynn suggested.

"How?" queried Louise.

"Get up a fair, the way they do for the church," said Lynn.

"O, Martha!" exclaimed Louise, mother was telling us about an art gallery last night. Let's have one! There has never been anything of that kind here. And we'll charge five cents apiece for tickets."

"Why not?" Martha responded.

"It will be great fun getting it ready," continued Louise.

"And I believe people will enjoy it, too," Martha added.

"Tell us about it," said Deane.

"By and by," Louise replied. "But we musen't let any body know what we are going to have in it. That would spoil the whole thing."

Of course upon hearing this, the younger children clamored to be let into the secret immediately. But Martha coaxed them to wait until the gallery was duly opened by promising them each a complimentary ticket. Then they ran away to give their plotting elders a chance. After this, there was much talk about "The Great Horse Fair," "Bonaparte crossing the Rhine," "The Shades of Evening," etc., etc. And during the week following, Martha and Louise went to the village several times on important business, while the long days were filled with mysterious consultations and busy preparations.

At last the eventful night came, and the Amateur Art Gallery (encircled by the walls of the school room) was thrown open to the public. It was a busy season and the Gallery was not thronged, but those who looked upon the great master-pieces there declared themselves well paid. When the receipts of the evening were counted, however, the Oakland children were a little disappointed. They had not realized as much from their enterprise as they had hoped to do. So the various articles that had been brought to the village were gathered up rather soberly, and the little party went home, wondering why it was such hard work to get money to do good with.

But the next day, when they were rested, they talked the matter over quite cheerfully.

"I'll tell you," suggested Lynn, "as long as we didn't get money enough for Dick and Tom to come out here, let's send them some presents."

"Supposing we do!" exclaimed Louise. "And what shall we send?"

"Papa has just got back from E.," said Deane. "He'll tell us when he comes in."

"He is coming now," said little Paul, "and he's got a pair of new shoes. I wonder who they're for."

"Are they for me, Papa?" asked Deane, as Mr. Franklin entered.

"No; they are for Lynn," was the reply.

"For me?" Lynn questioned, in amazement.

"Yes," was the response. "When I went to the kitchen this morning, I found hanging there two very old shoes of Lynn's tied together and labeled, 'An Aged Pair.' So I took the hint and brought these to him."

How the children shouted and shouted!

"That was one of our pictures at the Art Gallery, papa," said little Paul, as soon as he could speak, tumbling out of

his chair and rolling on the floor in another paroxysm of laughter.

"And Lynn has some shoes," explained Martha.

"And he never plays a joke on anybody like that," cried Louise.

"Papa is beaten this time," said Deane, capering about in his delight at the triumph.

"And that's worth more than all we made at the door last night," declared Will, sharing in the general merriment.

"What will you do with the shoes, now, papa?" asked Florence.

"I can send them to Tom if papa is willing," suggested Lynn. "They will just fit him." Then the room became quiet.

"Wont you need them yourself before the summer is over?" asked Mr. Franklin.

"I'll go bare footed every day, and wear mine just for Sunday, and I guess they'll last," Lynn replied.

"All right," said papa.

"Then we'll get a pair for Dick with our money," Martha added. And as this plan met the approval of all concerned, it was carried out, and the Oakland children were happy in sending to Dick and Tom a couple of pairs of "Goody Two Shoes" as the result of an undertaking in which they very much wished their little Chicago acquaintances might have joined them, since it furnished so much sport.

M. S. S.

A CURIOSITY.

We have lately come into possession of rare curiosities of our late civil war, as we have secured several hundred copies of the *Vicksburg Daily Citizen* of July 2, 1863. The *Citizen* is printed on wall paper, and was set up in type the day before the surrender of Vicksburg. The paper is crowded with stirring war news, and amusing paragraphs tell of how they enjoy eating mule meat in the besieged city. We will sell copies of the *Citizen* at the low price of 10 cents each. If you are not satisfied after receiving the paper your money will be refunded. Address publishers of the SOUTHERN STAR, Atlanta, Ga.



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If you are interested in this notice please act promptly. Show the notice to your friends and invite them to order with you. Consider how many copies of the book you will want for holiday gifts, and then write us promptly how many copies of *LIBERTY AND LIFE* you will take at 75 cents each, payable on delivery, postage or expressage to be pre-paid by us. Address

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THE Annual Grove Meeting and Reunion will be held at Unity Chapel, Helena Valley; this year, August 23-25.

A cordial invitation is extended to all liberal friends who can come. The hospitalities of the Valley are extended to all those interested in such a meeting.

A goodly number can be entertained if due notice is given. Teams will meet friends at Spring Green on arrangement.

Ministers reading this notice are especially urged to consider it a personal invitation. If they come two or three days early it will give occasion for an impromptu ministers' meeting—an informal institute. Please write to

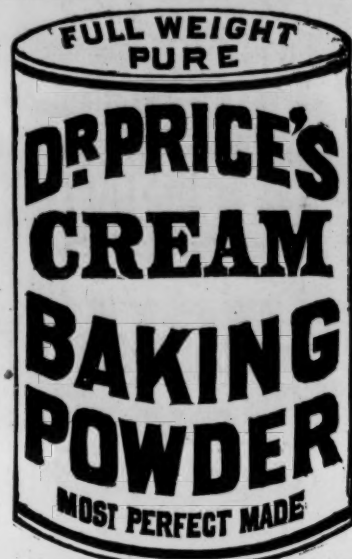
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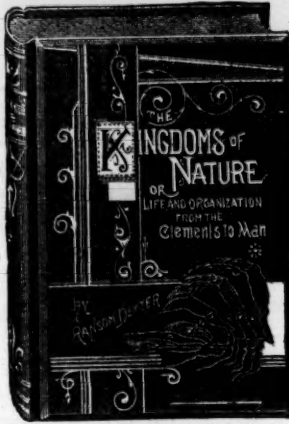


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